A-24p
P461

JOHN,
THE PRISONER,
TO THE
RISEN SEED
OF
Immortal Love,
MOST ENDEARED
SALUTATION. &c.

FOrasmuch as many Members fitly compoſed do make one compleat Body, and each Member of that living body in true ſenſe of the griefs and fellow-feeling of the infirmities and ſufferings of each other, cannot but love its own fleſh, to ſtrengthen it with the true nouriſhment ſuitable to its own nature, and earneſtly labour to keep every member and part thereof ſound and whole, free from all bruiſes, hurts or wounds, and having not another ability in the pure nature of love unto its fleſh of the ſame fleſh, each member is given therefore to know, that whatſoever mind or ſpirit it is, which willingly bruiſeth or hurteth the leaſt or loweſt member of the living body, is not of it, but degenerated and gone from the pure natural love thereof, into that which corrupteth in its own way, and cannot return to the firſt love again, to be united to the body without Repentance, and therefore it was glorioufly given forth in the Law of God, ſaying, *Thou ſhalt not make cuttings in thy own fleſh*, becauſe from all eternity it was the mind of the Wiſe Creator that his ſound and

glorious

glorious workmanſhip, ſhould be preſerved in a ſound living and unbroken ſtate of glory, to the praiſe of his Power that created it, to which purpoſe that the number of the children of the birth of God, and babes of the boſom of his pleaſure, may ſo live in perfect love, keeping the unity of the ſpirit, as that their whole life may be as a continual full basket of the bread of bleſſing, and cup of overflowing conſolation to each other, my ſpirit of meekneſſe entreateth for a free hearing among all in the pure exerciſe of the living Word of exhortation unto all.

All dear Souls which do find in your ſelves an often feeling of temptation, of whatſoever kind or nature it be, Learn ye the knowledge of your own ſouls as they were created, in the day that they were made, to ſee the weakneſſe and changableneſſe of them out of the Power that created them, and in this ſenſe of underſtanding learn ye, and grow ye into the humble meek and lowly life of the *LAMB which taketh away the ſin of the World*, and theſe perfect ſteps will lead your ſouls and minds unto the door of the pure and perfect fear of the Lord God, and the fear will ſhut you up into the holy houſe of the *heavenly dread and trembling*, where tranſgreſſion cannot enter upon you, and keeping your conſtant watch to walk in this path, you will find this ſpirit of the perfect dread abundantly to fill your ſouls with the perfect fear, and as this ſpirit waxeth mighty and increaſeth in you, ſo the ſpirit of temptation, will decreaſe, wax weak and feeble and depart from you, which your diligence in watchfulneſs will throughly experience to your joyful growth in the ſaving power, which delivereth from all that which is able to give juſt occaſion of grief unto any other member of the body, by all which a happy harveſt of gladneſs comes to be gathered in your own ſouls, and you ſtand a ſweet ſavour of joyous rejoycing unto all that you are joyned unto in the ſpirit of power and life.

And all pretious Plants of Gods *glorious garden* which are growing in proſperous places, every one in your proper degrees keep in the ground which is without offence, leaſt in you ſhould unhappily ſpring up *a weed of the bitterneſs of diſcord*, and that in the end bring forth a ſeeding ſeed of enmity, and ſo the whole ground become an over-ſpread plantation of curſedneſs, and

you

you utterly lose the benefit of the blessed fruits of salvation; to the purpose therefore of avoiding the course, and retaining and keeping the blessing of everlasting life, Learn ye *the knowledge of the garden*, and all things that grows and are therein, that never any true fruit which ripeneth therein, and is gathered *in the day of the perfection* thereof may in the least be a grief unto you, fearing least your grief at such a thing being the fruits of the labour of him that planted you, should become both a grief unto his soul who is Lord of the garden, and a sore sorrow unto your other fellow plants which bare the ripe fruits, and lastly occasion the *gardener* and Lord of the work to cut off (at least wise) your branches, if not to pluck you up by the roots, as the weeds of murmuration against him and his profitable plants. For O my dear and tender ones, known be it unto you that in the *garden of Gods glory* there are diversities of Herbs, Roses and pleasant flowers, yet all are of one Maker, Creator and Planter, yea also and all of one nature of sweetness and benefit of goodness in their respective services and uses, and therefore if the *white* Rose doth not comprehend the fragrancie or sweet smel of the *damask* Rose, and if the *Lilly* hath an ornament of vertue which the *Violet* hath not, yet they ought all to be content with the vertue and excellency in which they are created, and so likewise all the other sweet herbs and flowers; For cast ye up every one your eye unto the Heavens, and behold the vineyard of the upper glory, which you may happily perceive and see among the *Stars*, which do greatly differ in glory, not in nature, because every one is of a surpassing brightness, but in degree and proportion, for that one is seen to be of brightness *seven times* more and greater then an other, and yet they keep their order according to the appointment of their Creator, and lo it is as a *body of glory* which jarreth not, for the Stars that are *fixed* are not grieved at the motion and course of the *moving* Stars, neither are the movning in any thing grieved at the fixed, neither are the *lesser in glory* troubled at the brightness of the *greater in glory*, nor the greater at the lesser, for they all stand in the wisdome in which they were created, knowing that they are all created, and in that knowledge doth clearly perceive that there is as much cause for the greater in glory to grieve at the lesser, which cannot comprehend his glory, as there is for the lesser to grieve, being

not of ability to comprehend the glory of greater, but being in one nature of brightneſs and all perfectly full, and abiding in one wiſdome which created them all, they ſee and know in the wiſdome of Creation that nothing of the pure brightneſs either in leaſt or greateſt degree can differ from it's own nature, becauſe that would be contrary to the glorious wiſdome which created them *all glories* in their reſpective places and degrees, which created them not for *grief* but for *joy in one another*, which in this manner is moſt ſweetly retained in, and concerning one another; that whereas the leſſer is a *glory*, it is a joy to the greater that it ſo ſtands as a member of ſervice in the heavenly *body of glory*, which puts back a river of joy into the *leſſer*, in that the leſſer is ſo owned and received in the unity with the greater, and wherein the leſſer cannot comprehend the ſurpaſſing brightneſs of the glory of the greater, yet having unity with the *power* that created them both, hath a rich joy in the *power* that created the *greater*, and witneſſeth to the glory of the brightneſs thereof, the which fellowſhip both in nature, teſtimony and joy, turns back a double proportion of joy into the boſom of the greater, in that it is ſo wiſely and ſweetly received and owned of the *leſſer*, according to his meaſure, which is the bleſſing of joyous unity among all.

Likewiſe my dearly beloved ones, know ye in another thing the true order of the *Heavens*, that when the *ſore hail doth fall*, it doth not fall againſt any part of the *Heavens*, but heavily down upon the *earthly places*, and when it *thunders*, it doth not thunder againſt the *Heavens* or any thing therein, for ſuch things would work againſt the nature of the wiſdome and glory in Heaven, and the Kingdome would become *divided in its ſelf*, therefore when it thunders, it is againſt *Hell* and all that is in the infernal places, for the breach of the power and Dominion of that Kingdome and enlargement of the glory of the heavenly, in the glorious light whereof ye may all learn how to walk in all your paſſages and footſteps, that ye may evermore be a continual gladneſs and not a grief to one another; But yet if all cannot ſo openly ſee the mind of my ſpirit (in what I have thus far expreſſed) as it is my ſouls ſincere deſire to the Lord God Almighty that they may, I am very free in the ſame *motion of life* to tell you the Doctrine of *John* my predeceſſor and glorious Apoſtle

Apostle of God, who wrote to the convinced, which was the state of the quickned seed in the womb, and wrote also to *babes*, and likewise to *young men*, and in the same wisdome to *strong men*. And *Paul* gave *herbs to the weak* that could not eat flesh, and gave flesh which was the stronger meat unto the stronger men, and unto babes the milk was given, and taught them all not *to judge one another in eating*, keeping them all in the unity of that *power* which created all good food, and in the true fellowship of the glorious wisdome which feeds all with food suitable to their conditions, qualities, statures and strength, that the body might be perfectly known to be of the perfect God in whom is no rent, sect, nor division, nor the least discontent or murmuring; for which cause this *I* hold forth as doctrine to all the *beloved children* and *babes of blessing*, that is to say, to *learn in the light* their own states and conditions, that no ministration spoken among you *in the life* may at any time be a grief, but at all times a gladness unto you, so that if it comes to pass that a Minister of the body and blood of Christ freely *breaks the bread and pours forth the wine* into the cup of blessing in the Name of the Lord, for many to communicate in participation thereof, and if some there be that cannot drink *wine* but *water*, nor cannot drink *blood* but *milk*, nor cannot eat *bread* but *pap*, nor cannot eat *flesh* but *sweet broth*, such shall not grieve because they are not fed first, but wait in the joy of the others feeding, until the full table is spread for them that are the weaker also, and then when they feed on the weaker meats, the stronger men shall not grieve that the food was not proportionable in nature to their strength, but wait in the spirit of gladnesse, giving thanks that the weaker are also fed in due time; or if the weaker be first fed at the table of weaker things, the stronger ought not to grieve at that, but wait in their better ability of bearing, until their table is also spread, and every heart enriched with the mercies and blessings of the Eternal wisdom, who createth meates and drinks times and seasons, and appointeth tryals unto all, that it may be known by every ones nature in the time of tryal, whether they are purely born of the *seed royal* yea or nay, by this one testimony of never murmuring, but in all things, times, states and conditions, giving thanks and yeilding pure praise to the God of life in the perfect spirit of

content,

content, in which the unity will be everlastingly kept, and the glorious wisdome of the Lord *God of power* retained and kept as an endless glory to his infinite Name among all, even for ever and ever, Amen.

And now O ye *shining Sons of Sion*, and beautified virgin brides of *Jerusalem*, I cannot but double and redouble the endeared kisse of my Salutation unto you, rather such indeed is my souls greeting of you with one everlasting adhering kisse of my lips glued unto your lips, with the indisolvible glue of Gods grace, which can never more be broken assunder, and in this conjunction feel ye the earnings of my bowels entered within you, and there sence and savour my union and fellowship with you, who am a *son of the seed of Eternal Love*, and your tender Brother in the tribulations of the *Lamb* of God.

For all *prisoners of Jesus*, I put up my prayers to the *power of life*, and do desire to be remembred of them all in all their supplications to the Almighty One.

Finally the God of life save all his Seed every where, and gain himself the glory of the exaltation of his Kingdome in mighty power throughout the whole Earth, Amen.

I am arising saith the God of Righteousnes, and I will rent saith the Lord God of power, and as I live I will draw forth the captive by my own right hand saith the God of compassions and mercy, who is jealous for his great glory.

Written in *Rome* Prison
of Mad-men.

I *JOHN*, the Priſoner, am in the feeling of the Spirit of Life with you all the dear Priſoners of the Holy One, for his Holineſſe ſake, witneſſing the life of the likeneſſe of your bleſſed Creator, and the Power which preſerves you in the Image of him againſt all that which is gone out from him into the rebellion and curſe.

Children of holineſſe, dwell in that which retains the knowledge of your Father *The Holy One*, who is the everlaſting patience, and is called *the Eternal content*, ſo in the patience and content you retain the image and true likeneſſe, and are cloathed with the garments of his own brightneſſe, and hid under the power of the glory thereof, where the World in the rage, malice and enmity ſees you not, being gone from the Holy Ones glorious likeneſs, into the darkneſs and blackneſs, bruitiſhneſs and deviliſhneſs, dwelling *in the cave of hell*, near unto *the prepared burnings and conſumings*. Hold ye your joy in the peaceable life which hath no end, over them all feeling the power of your patience and content with you, which giveth victory and dominion over all *the ſpirits of blackneſſe and fire*, which are appointed *for fire*, which will ſet you all free in the everlaſting liberty of the immortal Glory, in the triumph of the heavenly Hoſt.

Again, I ſay I feel the dear priſoners Tryals, who am one of your own number in the everlaſting patience and eternal content, which through death ſets free in the Raign of eternal Life.

For you all I have drawn near unto the Almighty Power over all, and he is moved, and *will paſſe through the fires* and the *fiery mountains*, and call for the blood, and judge for the cries; *O Iſrael*, ſtand ſtill in the ſpirit of *Trembling and Praiſes*, keeping in the likeneſs of the *Holy One*, bleſſing him in his own, and he will certainly do good for you.

So reſt in the quietneſſe, for the quiet ſpirit ſtands in the true likeneſs of the *Holy One*, which is the bleſſed ſtate, which is to increaſe over the face of the whole earth, for the compleating

pleating of the reſtoration of all things according to the decree of *A M E N.*

My bowels of the unſpeakable Love is among you, dear Lambs feel it.

ROME Bedlam,
8. 11. m. 1660.

JOHN.

THE END.

LONDON, Printed for *Thomas Simmons* at the ſign of the *Bull* and *mouth* near *Alderſgate*, 1660.